



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XIV.

Miscellaneous Intelligence.

CAMP MEETING.

A writer in the Vermont Chronicle relates a number of facts that he witnessed at a Camp Meeting, which he attended at Poultney, Vt. during the last month. With much apparent candor and friendly feeling, he gives the following as a specimen of these instructive meetings.

As I had never attended a meeting of this kind, I felt a strong inclination to witness myself, what I had heard so often described by others. Aside from this, so far as I know my own heart, I had the same feelings which I am accustomed to have when on my way to any religious meeting. I felt that I was going to a solemn place. I felt that I was going to hear solemn things; and though I expected to see and hear some things which might not be agreeable, yet on the whole, I hoped to have a season of enjoyment with the people of God.

In half an hour after my arrival, the sound of the trumpet announced that the hour of preaching had come. The people assembled before the preacher's stand, to the number of 1,000 or 1,200. The rules of the meeting were rehearsed, and the exercises commenced. After an appropriate prayer, the text was announced—John iii. 16: "For God so loved the world," &c. In remarking upon the first clause, the speaker was not careful to distinguish between that *general* love of benevolence, which God has for all mankind, and that *peculiar* love which he has for his own people. "For," says he, "there is not an individual in this assembly, who may not regard himself as the object of God's love." This sentiment was repeated several times, in different words, and without any qualification; and I have no doubt that many, who were dead in trespasses and sins, began to feel that God was not such "a consuming fire," to impenitent sinners, as they had been accustomed to regard him. This sermon, however, was a tolerably good one—though the preacher could not occupy the common ground, to which his text led him, without making two or three back-handed thrusts at Calvinism.

At 2 o'clock in the afternoon, we were again summoned to hear another sermon. The preacher took his text from Heb. ii. 3: "How shall we escape, if we neglect so great salvation?" This subject was well handled, and the sermon on the whole was a good one. At the close, another professed minister of Jesus Christ arose to enforce what had been said. He began by

making some remarks upon this great salvation, and the book in which it is contained. He then proceeded to say, as if to supply some defect which he saw in the sermon, that there was another class which had not been mentioned, who were also neglecting the great salvation. And what class was this? "Why," says he, "they are those (Calvinistic ministers) who teach sinners that they have no power of their own—that they can do nothing—and yet, at the same time, that they must repent and believe on the Lord Jesus Christ." To illustrate his meaning, he related a story, which every body has heard, and which he denominated "the Indian's devil." "This story," says he, "reminds me of certain ministers, who tell sinners that they *can* repent—that they *must* repent, and yet at the same time tell them that they *cannot* repent." After mentioning some other absurdities, which he meant to have his hearers understand were genuine specimens of Calvinism, he was careful not to omit the conclusion of the whole matter, and that was—that all who taught these things—in other words, all Presbyterian and Congregational ministers were neglecting the great salvation and hastening to the same fearful end. And the question was then asked—If these deluded and wicked ministers cannot escape, what will become of those ignorant and deluded beings who listen to their doctrines? They cannot escape; they must go to the same place of torment; for they are all neglecting the great salvation. In conclusion, then, sinners were earnestly invited to come and embrace *their* religion—a religion which would lead them to Heaven. This religion, he assures them, has no "Calvinian absurdities" about it. It is defaced by no "predestinarian scheme."—It is a wholesome religion, and would certainly make them happy forever. When this harangue was closed, I left the meeting.

As curiosity is hardly ever satisfied, I returned the next morning, at about 10 o'clock. The trumpet soon after sounded, and the congregation, perhaps to the amount of 1,500, assembled before the preachers' stand. I soon ascertained that the Presiding Elder was to preach. I therefore anticipated a good sermon, and was not disappointed. After the previous exercises he took for his text the narrative of the young man who came to Christ, (Mark x. 17,) inquiring what good thing he should do, &c. This sermon was listened to with fixed attention by the whole audience. I arose from it, edified and refreshed, and could not but wish that all who bear the name of ministers in the Metho-

dist connexion, would take the same course which this man did; i. e. *preach the Gospel*, and cease to tell their hearers what Calvinism is, until they can abandon their gross misrepresentations of it, and represent it in its true light.

At 2 o'clock in the afternoon, we were again called to hear another sermon, from Ps. lms, xlv. 4: "There is a river, the streams whereof shall make glad the city of God." This sermon was also a good one, though considerably inferior to the one we had in the forenoon. The preacher certainly made this city of God, look beautiful, and the stream which passes through it appeared majestic and glorious. He produced a deep and solemn impression; but this impression was utterly destroyed, by the ludicrous representation which was given of the streets, near the close—a representation better suited to the theatre than the pulpit. I should have looked upon this part as ingenious, had it been purely original.

This city was represented as inhabited by a number of classes, or sects of people; and these sects lived in different streets. A certain street had a very elegant appearance—rich and splendid houses, ornamented in the best manner, but the blinds of the windows were kept continually closed. And what street was this? *Protestant Episcopal street*. The next street was also beautiful—the houses were large and splendid. The inhabitants had the appearance of great wealth. There was also considerable science and learning among them. But with all these advantages, they were a slovenly, dirty people. In a particular manner, the windows of their houses were so dirty, that it was impossible to see through them. What street was this? *Presbyterian street*. The third street was a plain, good looking street—very wealthy—houses large, but not splendid—and no windows at all! What was this street called? *Quaker street*. The fourth street had many good houses, and some rich people; but their houses had no doors; and what was worse still, they were surrounded by quagmires and pools, and no one could get to them, without plunging in and going through the water. What was this street called? *Baptist street*.

The next street was of more recent origin. There was no appearance of splendor or wealth, though the houses were decent; but there was one thing which supplied every defect—there was plenty of fire. People could come from the other streets and warm themselves by this fire. Blessed be God, we hope they will get warmed by coming to this camp meeting. This street, also, has plenty of water. The river of life flows through it, and all may come and drink freely. And what street was this? *Methodist street—our street—we live here—Oh! it is a glorious street*.

This representation, accompanied with peculiar inflections of voice and violent gestures, produced almost universal laughter. The solemn impression which had been made, was no longer visible. The meeting was closed without much profit, and I left the ground, fully convinced that ludicrous stories come with an ill grace from God's holy altar. I could not help noticing how much this man differed from the one who exhorted the day before. The one grave-

ly declares, that all Calvinists are neglecting the great salvation, and going to hell together. The other allows them a place in the city of life, though he gives them no credit for cleanliness.

In the evening, I was absent, but I have received the proceedings from the mouth of many witnesses. Immediately after the close of the public service, the people repaired to their tents, in company with those who were under conviction; and here the great work of conversion began. The method was something like the following. The person to be converted was made to kneel, while others knelt around him. A fervent prayer was made on his behalf. He was then asked, if he felt better. If the answer was, no, another prayer was offered. Then two or three prayed at the same time—each prayer being accompanied with louder and louder utterance, and more frequent groanings, until at length, the union of many voices swelled the concert to "a volley of prayer," as the Methodist sometimes call it. In the mean time, the question was continued to be asked—Do you feel better? Don't you begin to see some light?—until an affirmative answer was obtained. The heavy-laden sinner was then pronounced to be converted. When this glad intelligence was announced, shouts, and loud exclamations, and deep groanings were uttered, which might be heard to a great distance. During the last night of the meeting, 17 or 18 were converted in this manner. A SPECTATOR.

From the Journal of Humanity.

CALUMNY,

THE PRINCIPAL WEAPON USED AGAINST THE TEMPERANCE REFORMATION.

Mr. Editor.—One of my correspondents informs me that several spirit drinkers in the place where he resides charge me with making a false statement in an address which I made there some weeks since. The case referred to is that of the Pauper mentioned by Dr. Mussey in his well known address on Ardent Spirits, who cut off his hand as an expedient to get access to rum. As this address is reprinted without variation, in the columns of this paper, in Nos. 2, and 3, I would refer to it as satisfactory evidence of my own integrity in repeating it, as I have done, in my public discourses.

It is not at all uncommon or unnatural for habitual and inveterate drinkers, to resent the exposures of the folly, guilt and danger of their practices. A few years ago, there was scarcely a place where a public discourse on intemperance could be delivered by any minister of the gospel without the peril of personal abuse, and even his ejection from his pastoral charge. So great has been the awe of drinking men, on the minds of nearly all the community, that tavern haunTERS and the hangers on of rum shops held whole villages and towns in subjection. Some, through fear of having their trees girdled, their gates carried off, their fences thrown down, their horses hamstrung, their harnesses cut, their barns burnt, and their children and females insulted and their own limbs and lives endangered, have not only stood aloof from the riot and crimes of

special occasions, and the every day profaneness and turbulence of the streets, and the want and distress of the families of these drunkards; but have also dealt out to them the fiery poison with an unsparring hand, and in this manner purchased an immunity from their violence by contributing to their drunkenness. Many others also, who needed the menial services of these men, or who employed them as labourers and mechanics, maintained a respectful silence respecting their excesses, and in this manner secured their good will by a connivance at their profligacy. Even now, notwithstanding the wide spread reformation which has taken place, and in some of the most highly favoured portions of New-England, ministers of the gospel have been dismissed; through the rancorous hatred of drunkards, of high degree as well as of low, and of the *pious* and *impious* drunkard dealers, excited by the faithful exposition of their pastors with them, on the wickedness and danger of drinking and vending alcoholic venom.

Attempts to discredit both the arguments and facts adduced by the friends of the Temperance Reformation are made by a *certain class*, in every place where measures are taken to form a Society.

But I have yet heard of no other means adopted to effect their object than ridicule, or a flat denial of the truth of the position and statements of temperance preachers, and the *charge of drinking spirits, made against the members of the Temperance Society*. This last, is on the whole most relied on, and the most frequently employed. In a number of instances, reports have been spread far and wide, that I have drank gin and brandy, &c., both in taverns and steamboats; and I have heard of several men who have publicly declared that they themselves were witnesses of the fact. This statement, like a large majority of similar calumnies against all who act decisively in this cause, is utterly and absolutely false. In a word, the custom of drinking ardent spirits cannot be defended. The consequences of it are not exaggerated. It has been always and in every place dangerous to all who have complied with it, and destructive to a greater number than has yet by any one been stated, or even supposed. Nothing more is necessary to make opposition to the benevolent enterprise of banishing the poison from the community *disgraceful* to any one who is guilty of using it, than a plain exhibition of the subject, and a firm, patient and mild example of *total abstinence*, by the friends of human happiness.

NATH'L HEWIT.

Andover, Sept. 10, 1829.

From the Pastors Journal.

RECOLLECTIONS OF COLLEGE, NO. II.

Near the close of the late war with Great Britain, the proportion of pious young men in our colleges had become alarmingly small. In the college of ———, Christ had the same number of visible followers that attended him in Judea, while in the same institution there were ten times as many "without hope." To promote the conversion of this large and interesting class of their associates, it was thought

little could be done by a *student*, except by an occasional prayer, and by a good example. It would have been considered out of order, and quite contrary to custom, for one of them to lead in prayer, or offer a remark in conference, before his senior year; and at the time referred to, there was in the senior class but a single church member.

On the accession of a new Freshman class, there were two charity students, and one or two others, who had been accustomed to engage in religious meetings in the academy where they had pursued their preparatory studies. They still desired such meetings, but the older members considered it a bold and hazardous experiment to establish them in the college. A room, however, was procured, and meetings commenced. The exercises were prayer, hymns, and short appropriate remarks. At first, few besides the religious students attended, as no public notice had been given; but as the meeting became known, others sought admittance, and larger rooms became necessary, until, in the second year, two hundred persons, including several inhabitants of the village, attended. Before this time, however, the pious students had resolved, at one of their meetings, that they would each, during the week, converse with some one of their classmates on the great concerns of salvation. It was soon found that several were anxious for their spiritual welfare. This was the commencement of an interesting revival, which increased the number of believers from twelve to seventy, and which was followed by similar events in other colleges. While the work was in progress, several of the students were accustomed to go out in different directions, two and two, to hold conferences with the people abroad, by which means the work appeared to extend into the country adjacent.

Fourteen years have since elapsed, and have carried those students into the ministry, and dispersed them widely in their different fields of labor. Two of them are in Ceylon; one has laboured at Beyroot, another at Malta, and a third on the Arkansas. Two are secretaries of important benevolent societies. Some are domestic missionaries, engaged in building up feeble churches, and a few are stated pastors. Since their last dispersion, they hear, indeed, of each other's labors through the press; but they will not come together, as they were wont to do in College, until their work on earth shall be finished, and they shall meet to recount their trials and their success in the presence of their Master above.

D.

THE EFFECTS OF SLAVE LABOUR.

John Nichols offers for sale that valuable property called the James river slate mines, sixty miles above Richmond, Va. He says his object is to relieve himself as far as possible from a dependence on Slave labour. How many of our industrious and enterprising citizens, being disgusted with the idea of rearing a family of children in a land so rapidly peopling with slaves, have sold their possessions and removed themselves to Ohio, where the increasing prosperity of the people so strikingly demonstrates the superior advantage of free labour!

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS—NO. VI.

In the article of guaranty, which was the subject of discussion in my last number, the country of the Cherokee nation is called "*their lands*;" an expression utterly at variance with the notion, that the land belonged to the whites. Indeed, the recent interpretation of our compact with the Indians, does great violence to the ordinary rules of language. The seventh article is short, and will bear repeating. It reads thus: "THE UNITED STATES SOLEMNLY GUARANTY TO THE CHEROKEE NATION, ALL THEIR LANDS NOT HEREBY CEDED." This seems to be, upon the face of it, a plain sentence. A man of moderate information would at least suppose himself to understand it. He would not suspect that there was a secret, recondite meaning, altogether incompatible with the apparent one. But it seems that there was such a meaning. How it was discovered, or by whom, the public are not informed. The present Secretary of War, however, has lately adopted it, and urged it upon the Cherokees as decisive of the whole question at issue. The true meaning of the article, then, as explained by a public functionary thirty-eight years after it was made, would have been accurately expressed as follows: "*The United States solemnly declare that the Cherokee Indians have no right or title to any lands within the territory of the United States, as fixed by the treaty of 1763; but the United States permit the Cherokees to remain on the lands of North-Carolina, South-Carolina and Georgia, (South and West of the above described boundary) until the said States shall take possession of the same.*"

This is the guaranty of the Cherokee country! It is certainly the interpretation of the Secretary of War.—How would other treaties bear a similar explanation?—The newspapers tell us, that Russia, Great-Britain and France, have engaged to guaranty the territory of Greece within certain limits. Does this mean that the Greeks are to be permitted to live, for the present, on lands which belong to the Turks; but that the Turks, whenever they please, may take possession of their own lands, and massacre the Greeks?

The Federal Constitution says, (Art. IV. Sec. 4. "The United States shall guaranty to every State in the Union, a Republican form of government;" the true meaning of which may hereafter appear to be as follows: "The United States shall permit each State to have a Republican form of government for the present; and until a monarchical form of government shall be imposed upon the people thereof."

The true meaning of an instrument is that which was in the minds of the parties, at the time of signing. Can the Secretary of War prove that General Washington understood the treaty of Holston, according to the explanation now given? Can he prove that the Cherokee chiefs and warriors understood it in the same manner? Surely he would not have it signed and ratified in one sense, and carried into effect in a totally different and opposite sense. He must therefore suppose, that the Cherokees intended to admit that they had no right to '*their own lands*,' and that they stood ready to remove whenever required.—But he must allow, that if this were the meaning of the parties, it was very strangely expressed; and however sincerely he may entertain the newly discovered opinion as to the meaning, he may still find it extremely difficult to convince the world that he is right.

Will the Secretary of War guaranty his country against any loss of character, as a consequence of adopting his interpretation? Whom will he get for sponsors and compurgators? Can he engage that impartial and distinguished men will be satisfied? And if they will not, or if there is danger that they will not, should he not distrust his own conclusions? And may he not have arrived at them without sufficient examination?

Not to dwell longer on the words of the article, is it credible that the Cherokees would have signed a treaty, in the year 1791, if they had been plainly told that the United States did not acknowledge them as a separate people; that they had no rights, nor any lands; that they lived upon their ancient hunting grounds by the permission of the whites; and that whenever the whites required it, they must remove beyond the Mississippi? At that very moment the Cherokees felt strong. They and the neighboring tribes could collect a formidable force. They

had an illimitable forest in which to range, with many parts of which they were perfectly acquainted. They could have driven in the white settlers, on a line of more than 500 miles in extent. Many a Braddock's field, many a St. Clair's defeat, many a battle of Tippecanoe, would have been witnessed, before they could have been expelled from their swamps and their mountains, their open woods and their impervious cane brakes, and fairly dislodged from the wide regions on this side of the Mississippi.

The people of the United States wanted a peace. We invited the Cherokees to lay down their arms. We spoke kindly to them; called them our brothers, at the beginning of every sentence; treated them as equals; spoke largely of our future kindness and friendship; and shall we now—(I speak to the people of the United States at large)—shall we now hesitate to acknowledge the full force of the obligations by which we bound ourselves?—Having, in the days of our weakness, and at our own instance, obtained a peace for our benefit, shall we now, merely because no human power can oppose an array of bayonets, set aside the fundamental article, without which no treaty could have been made?

But I must proceed with other parts of the compact.

ART. 8. If any person, not an Indian, shall settle on any of the Cherokees' lands, he shall forfeit the protection of the United States, and the Cherokees may punish him.

ART. 9. No citizen of the United States shall attempt to hunt on the lands of the Cherokees; nor shall any such citizen go into the Cherokee country without a passport from the Governor of a State or Territory, or such other person as the President of the United States may authorize to grant the same.

ARTS. 10 and 11. Reciprocal engagements in regard to the delivery and punishment of criminals.

ART. 12. No retaliation or reprisal, in case of injury, till after satisfaction shall have been demanded and refused.

ART. 13. The Cherokees to give notice of any hostile designs.

ART. 14. That the Cherokee nation may be led to a greater degree of civilization, and to become herdsmen and cultivators, instead of remaining in a state of hunters, the United States will, from time to time, furnish, gratuitously, the said nation with useful implements of husbandry; and further to assist the said nation in so desirable a pursuit, and at the same time to establish a certain mode of communication, the United States will send such and so many persons to reside in said nation as they may judge proper, not exceeding four in number, who shall qualify themselves to act as interpreters. These persons shall have lands assigned by the Cherokees for cultivation for themselves and their successors in office; but they shall be precluded exercising any kind of traffic.

ART. 15. All animosities to cease, and the treaty to be executed in good faith.

ART. 16. The treaty to take effect, as soon as ratified by the President of the United States, with the advice and consent of the Senate.

The treaty was signed, in behalf of the United States, by William Blount, Governor of the Territory South of the Ohio, and by forty-one Cherokee Chiefs and Warriors in behalf of the Cherokee Nation; and was afterwards duly ratified by the President and Senate.

A few remarks seem to be demanded on several of these articles. In the 9th, the country of the Cherokees is again called their "*lands*," as it has been twice before; and the citizens of the United States are strictly prohibited from attempting to hunt on said lands; nor could any of our people even enter the country without a passport.

The tenth article, which is barely mentioned in the preceding abstract, provides, that "if any Cherokee Indian, or Indians, or person residing among them, or who shall take refuge in their nation, shall steal a horse from, or commit a robbery, or murder, or other capital crime on any citizen or inhabitant of the United States, the Cherokee Nation shall be bound to deliver him or them up, to be punished according to the laws of the United States."

Thus it appears, that if a party of Cherokees should commit murder in the white settlements, upon citizens of the United States, the murderers could not be pursued a foot within the Cherokee boundary. Nay, more, if one of our own people should commit murder, or any other capital crime, and should take refuge in the Cherokee

Nation, he could not be pursued, however flagrant the case might be, and however well known the criminal.—The Cherokees must arrest him in their own way, and by their own authority; and they were bound by this treaty to do, (what by the laws of Nations they would not have been bound to do,) that is, to deliver up criminals for punishment. Neither the United States, nor any particular State, had any jurisdiction over the Cherokee country. But the next article, which my argument makes it necessary to quote at large, is, if possible, still more decisive of the matter.

ART. 11. If any citizen or inhabitant of the United States, or of either of the territorial districts of the United States, shall go into any town, settlement, or territory belonging to the Cherokees, and shall there commit any crime upon, or trespass against the person or property of any peaceable and friendly Indian or Indians, which, if committed within the jurisdiction of any State, or within the jurisdiction of either of the said districts, against a citizen or any white inhabitant thereof, would be punishable by the laws of such state or district, such offender or offenders shall be subject to the same punishment, and shall be proceeded against in the same manner as if the offence had been committed within the jurisdiction of the State or District to which he or they may belong, against a citizen or white inhabitant thereof.

If there is any meaning in language, it is here irresistibly implied, that the Cherokee country, or "territory" is not "within the jurisdiction of any State, or within the jurisdiction of either of the territorial Districts of the United States." Within what jurisdiction is it, then? Doubtless within Cherokee jurisdiction; for this territory is described as "*belonging to the Cherokees*,"—one of the most forcible idiomatic expressions of our language to designate absolute property. What then becomes of the assumption of jurisdiction over the Cherokees by the state of Georgia? This question will be easily decided by the man who can tell which is the strongest, a treaty of the United States, or an act of the legislature of a State. The treaty says, that the Cherokee territory is inviolable; and that even white renegadoes cannot be pursued thither. A recent law of Georgia declares the greater part of the Cherokee country to be under the jurisdiction of that State; and that the laws of Georgia shall take full effect upon the Cherokees within less than a year from the present time. The Constitution of the United States (Art. VI.) has these words: "All treaties made under the authority of the United States, shall be the *supreme law of the land*; and the judges in every State shall be bound thereby, any thing in the laws or Constitution of any State to the contrary notwithstanding." The question of jurisdiction is, therefore, easily settled.

But the full acknowledgment of the national rights of the Cherokees, and of the sacredness of their territory, is not all that the treaty contains. The fourteenth article was framed expressly for the purpose of *preserving and perpetuating* the national existence of the Cherokees. That they might "*be led to a greater degree of civilization*" appears to have been a favorite design of the American Government. With a view to this object, and that they might "*become herdsmen and cultivators*," the United States proffered some important advantages; and it is by the aid of these very advantages, and by the co-operation of faithful teachers and missionaries, that the Cherokees have been led to a greater degree of civilization than any other tribe of Indians. So undeniable is this fact, that Georgia has repeatedly complained of it; and the Government has been blamed for doing those things which the United States were bound to do by the most solemn treaty stipulations.

In a word, the treaty of Holston is a plain document, having a direct object. It is consistent with itself. It does not contain the most distant implication, that any portion of the human race, except the Cherokees themselves, had even the shadow of a claim upon the Cherokee territory. It guarantees that territory to its possessors as their own absolute property; accepts some small grants from them; and engages that the United States shall befriend them, in their future efforts for improvement. That the Cherokees have never forfeited the benefits of these stipulations will appear in subsequent numbers.

WILLIAM PENN.

We understand, (says the N. Y. Observer) that the Rev. Mr. Christmas has been engaged to supply the pulpit of the Bowery Church, stately, for a length of time.

From the Cherokee Phoenix.

INDIAN AFFAIRS.

The unfounded report of the hostile intentions of the Creeks and Cherokees, it appears, has had the desired effect. The two companies of the United States' troops, recently stationed at Augusta, have been ordered to proceed to Fort Mitchell, where also, several hundred additional troops from Alabama and the Floridas have been ordered by Gen. M'Comb.—This indeed is a fine manœuvre for nothing.

The Milledgeville Statesman observes, "We trust the Indians will see the necessity of submitting in peace to their inevitable destiny." What destiny? To be slandered, and then butchered?

The following extract of a letter was addressed to a citizen of this place, by an old acquaintance. We publish it verbatim and by request. The writer intends to be in season for a slice of the anticipated spoil. We think his extreme devotedness to General Jackson has greatly blinded him when he says, "his will is the law of the land"—"the Big man said it and it must be so." How many in these United States will subscribe to such doctrines?—In the view of the writer, if he really believed what he wrote, the government of his country is farther from being republican than many of the monarchies in Europe.

"I have not seen or scarcely heard from you for the last seven years, but seeing President Jackson's talk to your Nation, I have with pleasure thought of and wrote you. I have been a warm supporter of General Jacksons and feel the same sentiments yet but think it hard for you who have been our friends in peace and war to either come under our laws or move to the Arkansas but so it is, his will is the law of the Land, and he has said to you that it must be done and there is no alternative. Judge White's opinion I admire, But all is in vain, the Big man said it, and it must be so—write me on the receipt of this and let me know what is thought by your nation and you, and what will be the course you intend to pursue I mean the body of your nation if they intend going to the Arkansas those that intend staying will be allowed reservations, there can something be done by fixing on sites that will be valuable for a town &c. let me hear from you on the receipt of this let me know what the Creeks are doing whether there is not some good settlements adjoining to your line and give me a description of the soil and water of the best part of the Creek country."—*ib.*

ADDRESS of the Creeks to the Citizens of Alabama and Georgia.

We, the Chiefs and head men of the Creek Nations, have very recently understood that much alarm and excitement have been produced in various parts of your country; we learn that it is reported among your citizens that the Creek Nation is becoming hostile and unfriendly to the citizens of said States; and we learn that much uneasiness is manifested on account of it. All this we are extremely sorry to hear; and we take this method to inform the people generally, that there are no such views in

contemplation among the people of the Creek Nation; and the report has been gotten up by some malicious person or persons to excite the feelings of the white people against us, perhaps for their personal advantage; and perhaps to arouse the feelings of the Executive of the United States, for the purpose of forcing us, contrary to our will, from the land of our great forefathers, which has been our inheritance from generation to generation, for time immemorial.

Independent of all moral right and moral law, by which we hold the same, the Government of the United States has, by a solemn treaty, made and entered into at the city of Washington, by all the constituted authorities of both nations, acknowledged, recognized, and guaranteed to the Creek Nation for ever, all the land we now hold, though that is but little; and we never can think of moving from it.—Our children are near and dear to us; we must cherish and support them.—We wish to live in peace with our white brothers; and we wish our children to live in peace after we are dead and gone. We wish to cultivate peace and harmony for ever.—We wish and instruct our children to adopt the manners and customs of the whites, as far as they are capable of so doing, as we find our neighbors, the Cherokees, are fast advancing in the arts of civilized life. This has convinced us that we can do the same; and in the course of a few more generations, our old habits, manners and customs will, we confidently believe, be fully and completely eradicated, and will assume all the arts of civilization.

Now, friends and brothers, we appeal to your feelings of justice and magnanimity for a co-operation in our cause. You are a great, happy, and magnanimous people. You understand how to appreciate free principles, free laws, and free institutions; and according to your honest conception of such laws, you will deal out to us all the rights and privileges that we are entitled to, and have been guaranteed to us by the Government of the United States.

In closing this communication, we beg you, on the part of our nation and ourselves, to accept the warmest feelings of friendship and good will; and be assured that our nation will never spill the blood of our white friends and brothers, so long as the water runs or the grass grows.

Signed by 59 Chiefs and an Interpreter.
Creek Nation, August 3, 1829.

Missionary Intelligence.

Extract of a letter from Kingston, Upper Canada.

[Communicated for the Religious Intelligencer.]

Our church is destitute of a pastor, and what is infinitely worse, the Lord seems to have withdrawn the sanctifying and reviving influences of his Spirit, and to have given us up to our own chosen ways. We are a little band, few and feeble, and separated from Christian communion and intercourse, and there is no one to kindle again the flame, which appears to have gone out. We need greatly the prayers, counsel, sympathy and aid of our Christian friends in the United States. Some efforts are making

for the district in which we live, but we have failed hitherto to procure one suitable missionary, where there ought to be eight or ten. I shall send with this letter a recent report of our Home Missionary Society for this District.

We visited last week the Methodist mission among the Indians on Grape Island. This is a small island, containing but 16 acres, lying in the Bay of Quinto, about 50 miles from this place. There are about 200 souls under instruction there, almost the whole of whom, except very small children, it is hoped have become the true and humble worshippers of the living God. About three years have passed since the mission was established, and hitherto they have given satisfactory evidence in their lives and conversation of a genuine work of Divine Grace. These Indians were formerly the most hopeless of all beings. They were the refuse of our aboriginal inhabitants. They haunted our towns and villages, and lay drunk in the streets. Every passion seemed absorbed in a thirst for liquor. Ignorant and debased by their vices, they seemed below the brutes and inaccessible to all religious instructions and impressions. But such has been the power of divine grace upon their hearts, that I doubt whether you will find in any church a more exemplary state of morals, or more regular and spiritual devotion than is possessed and displayed by these poor Indians.

Our visit was exceedingly gratifying, and if I had time, it would give me pleasure to describe minutely all I saw and learned. We saw Betsey Stockton a little while. She came for the purpose of setting up an Infant School, which has succeeded admirably. She will return to Philadelphia in August, and cherishes a hope of ending her days in the Sandwich Islands. We are about preparing a box of clothing, &c. to send to the missionaries there. Its intrinsic value will not be great, but it will probably add something to their comforts, and it will be a gratifying expression of our affection and sympathy.

From the Christian Advocate & Journal.

Asbury Mission, (near the Creek Agency,) June 19, 1829.

Dear Brother:—The time has arrived when I am required to make my second quarterly report of the Asbury mission. There is now nothing extraordinary in operation at this place. The school has increased since my last report from seven to twenty. They are improving as fast as I could expect. This people are verily an oppressed people. I cannot see that advancement in civilization among them that I could wish. Yet I hope they are improving. The relation of one circumstance, however, will evince to the world the possibility of their civilization and conversion to God, and when they are thus brought to its enjoyment their unwillingness to give it up:—A full blooded Creek, a sister in the church, (Mrs. Hardridge,) came to the mission house not long since to church, and stayed all night, (Saturday night,) as her usual custom was. On Sunday evening, after meeting, she came and knocked at the room door, and let us know, myself and wife, that she wished to come in. When admitted,

she said, through an interpreter, "I have not got much to say, but I wish to tell you farewell, for I expect never to come here again to meeting." I told her I was very sorry to hear that. "Yes," she replied, "I am sorry too, but I cannot help it." When I asked her the reason, she said, "my people are going to the Arkansas, and I am obliged to go too. Ah," said she, "it makes my heart ache when I think about going to the Arkansas," and burst into tears, while I could not refrain from weeping. While thus melted down and so inseparably united to us by the strong ties of Christianity, she inquired of me whether there were any persons that prayed in the Arkansas. I replied that whether there were any or not, the Lord would never leave nor forsake her as long as she put her trust in him; that he would be her help and her shield; and that if we met no more on earth, if faithful to God, we should meet in heaven, where parting sounds will be heard no more; that there the red, black, and white men would meet together ere long in harmony, to dwell forever in heaven. She then bid us farewell no more to meet, in all probability, on this earth. But she, for one, bid us farewell with a heart fraught with sorrow. She who had tasted of the sweets of civilization, and more the sweets of Christianity, now to be torn away into a wilderness, again to spend her life in solitude, (so far as it relates to the company of Christians) till summoned by death to mingle with the ranks of Christians and the saints of God in heaven. There I expect to see many of the poor aborigines of different tribes of the forest surround the throne of God in heaven, while many of the poor wretches of Christendom will be cast out into outer darkness, where there shall be weeping and gnashing of teeth.

O could the world see the struggles that many of the poor aborigines are making towards civilization and Christianity, and the many difficulties and discouragements with which they meet, they surely could not but sympathize with and feel for them, and not only *feel*, but *do* for them that which would advance them in the way to its enjoyment.

This work we have no hesitancy in saying is the work of the Lord. O, sirs, come up to the help of the Lord against the mighty, and of success we assure you in the name of our God. The desert shall blossom like the rose, and the wilderness become a fruitful soil, and mount Zion shall become the beauty of the whole earth. Amen.

Yours in the kingdom and patience of Jesus Christ,
N. H. RHODES.

AN INTERESTING CASE.

From the Report of a Missionary of the Massachusetts Missionary Society.

"One individual has obtained hope during the last quarter—but ripening fast for heaven, was called in a few weeks, to pass by the church on earth, and join the redeemed in Glory. This was a woman with a husband and three children, living in a remote and obscure part of the town, more than a mile from the nearest neighbor, and more than four miles from me. Her attention to the things of eternity had been sev-

eral times excited, and for some time previous to her conversion, she was more than commonly serious. But it was not till after her sickness commenced, as it appears, that a sense of guilt came upon her, with a weight too heavy to be borne. For a week, she kept the burden of her soul a secret. When the sorrows of her heart became so overwhelming that she was forced to reveal them, she begged her attendants to despatch a messenger for me to visit her immediately, for she wanted to know what she must do to be saved—if there could be mercy for her; and though it was in the dead of the night, she could wait no longer. I arose from my bed and set off on foot, this being the only way of reaching her dwelling, which was literally in the woods. With the help of a lantern we found the path, distinguished by spotted trees that led to her habitation, where we arrived, some time before the morning dawned. I found her in the state of mind above mentioned; and had she thought me able to pardon her sins, she could hardly have given me a more cordial welcome. Attempts had been made to *flatter* her, but they did not satisfy; the light of truth shone too clear in her soul to be extinguished by vapor. She knew she was a lost sinner, and could not be persuaded that there was any holiness in this knowledge. She was sure that her heart was not right in the sight of the Lord, and that she had no part nor lot in the Saviour. I spent the remainder of the night, and the following forenoon with her. She thought her sins exceeded all others, and tho' there might be mercy for every one beside her, there could be none for her. She dared not cast herself on Christ, for fear he would reject her, and absolute despair would follow. The sovereignty of God, the purity and extent of the divine law, the desert of sin, the freeness and fulness of salvation, the deceitfulness of the heart, the forbearance of God, the sufferings of Christ, her duty, her ability, and her entire dependance—in short—the Bible, and prayer, were the means used to deepen her conviction, to preserve her from deception, and to lead her to the Lamb of God, that taketh away the sins of the world.

Two days after this, she found peace in believing. I visited her every day; her hope strengthened, and her evidence grew brighter, for two weeks,—when she ceased to be with us.

To the Missionary Society, will she ascribe through eternity, all the honor which human means had in promoting her salvation."

Letter from a gentleman in Philadelphia to the Editor of the Cherokee Phoenix.

"Respecting the oppressive conduct of the State of Georgia towards your nation there is but one sentiment here, and that is of decided disapprobation. Cruelties of this description towards an innocent and interesting race cannot be viewed by any of us but with abhorrence.—However they may succeed in their nefarious designs to oppress you, you have a never failing source of consolation; there is a day of righteous retribution coming, and if not in time, in the eternal world a just and righteous God will reward the oppressor with the fruit of his own doings, and amply recompense the oppressed for all the injuries suffered by them."

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

MY NEPHEW.

(Concluded from page 263.)

The following day I took the first opportunity when breakfast was over, of making some enquiry respecting the private affairs of my young friend: he seemed rather embarrassed and desirous to turn off the subject, but finding that I was determined to pursue the enquiry, he replied "that he had found considerable expenses at first setting out, his wardrobe had required considerable additions—country clothes did not do in a large town; the habits of the persons he associated with, were very different to those of his own family in the country, as to outward appearances." He then proceeded to complain of some disagreeable circumstances in his situation; enlarged upon the superior advantages of some higher branches of the business, of their greater gentility, and freedom from what he found unpleasant in his present station. I told him that there were difficulties in every situation, and that "it is not all gold that glitters;" but we were here interrupted by a friend, who came to call upon us, and during the remainder of the day, my young friend was either absent and out of spirits, or unnaturally high and entirely indisposed to calm conversation. The next morning, after our first salutation had passed, I said to him, perhaps rather bluntly, "we will come to the point at once, give me leave in the character of your guardian and sincere friend, to look at your accounts."

"Sir," said the young man, "I must be honest—I do not keep very accurate accounts, nor do I see the advantage of keeping them. It is easy enough to know when one's money is gone without looking into one's account book."

"But you cannot tell how it is gone," I replied, "without an account book. Money may be spent in necessities, in alms-giving, in superfluities, or in folly," I continued, looking firmly at him, "and it is important for you to know in which of these ways *your* money has gone, and let me tell you that circumstanced as you are, you have no right to spend more on yourself than is absolutely needful for your decent appearance; your brothers and sisters would be glad of what you spend on superfluities, to supply them with necessities." The young man coloured, but did not look offended, and a silence of some minutes followed; then laying my hand upon his shoulder, I said to him in the kindest manner I could assume, though not more kindly, I believe, than I felt, "Come my young friend be open with me, I am sure from what I have seen of you, that you have too much good sense and good principle to turn a deaf ear to what is designed for your profit. I can read your circumstances in the occurrences of the last few days. I know more about

you than you think I do: take your pen, and put down on paper as nearly as you can remember, how your money has been spent, and more than that, what you owe." "What I owe, uncle," interrupted the young man, eagerly, "who has told you that I am in debt?"—"Yourself," I replied, "you have told me by your words, your manners, and the things you have exhibited; so fear not to tell me the whole truth, and disguise nothing from me, and I will still be your friend. I shall never forget the look of gratitude and ingenuousness, which he cast upon me, as he replied, "Uncle, I will hide nothing from you." My own feelings were much excited. I left the room soon afterwards—setting before him pen, ink, and paper; and in the course of the day he put into my hands a tolerably correct statement of his affairs, and the amount of his debts, which had been incurred chiefly on account of dress and baubles which had taken his eye, and did not at all exceed the sum I had calculated them in my own mind.

I sat alone in my own little parlor till a late hour, looking over these papers, and laying my plans for the future welfare of the young man, and I went to bed so full of the feelings which the events of the day had excited in my mind, that it was very long before I could close my eyes to sleep. I had always been fond of little performances with my pen, and as I lay awake for some hours, I tried to beguile the time by forming the difficulties of my young friend, into an allegory, which I thought might teach him some useful lessons, and which, from time to time, he might take up as a useful remembrancer. For the benefit of other persons circumstanced as he is, I shall venture to subjoin this allegory, when I have finished what I have to say about my nephew. I got up at my usual early hour and committed my ideas to the paper; and then adding on a separate sheet a few prudential rules, particularly applicable to the circumstances of my nephew, I enclosed both my manuscripts in a sealed paper;—I then took out of my bureau, a note which would cover my young friend's debts, and putting it within a morocco pocket book ruled for accounts, I went down into my little parlor, where a dish of warm coffee was prepared for a solitary breakfast.—My nephew was to set off by an early coach, as soon as he had finished his hasty meal; I put into his hand the sealed paper; "this," I said, "you will read at your leisure, it is an old man's way of teaching you a lesson;" then, giving him the pocket book, I added, "you will find a note here with which you will pay all your debts as soon as you reach your town. I lend it you upon one condition, that you put down in this pocket book every thing you spend, and that I have a copy of it sent me every half year; and

the oftener you can be the bearer of it yourself, the better. Let me add only one word more, that you are to regard this little help which I have been enabled to give you, as a seasonable interference of a good providence in your behalf, and I pray you to regard every suffering which imprudence at any time may occasion you, as the chastising rod of a kind Father, who would lead you to the knowledge of yourself; and not as a proof that you are abandoned and deserted." The young man looked up at me with a countenance so illuminated and so softened as passes my description: he was unable to speak; he took my hand and seemed as if he knew not how to separate from me. For my own part, I had in vain tried to conclude my own formal address without emotion, and now the young man's countenance brought the tears from my eyes, but there was time for nothing more to be said on either side—the clock struck, my nephew threw his little portmanteau over his shoulder and walked away, giving me at the garden gate one last expressive look.

ALLEGORY.

I was one day thinking over my troubles, which were chiefly of a pecuniary nature, in a spirit of despair almost arraigning providence; when I fell asleep, and dreamed that I was sitting by a grass plot, upon which, lay all my troubles collected together in one mass and transformed into a huge animal, composed like the Elephant of Krishna,—of many smaller living creatures, and beside it waited a company of men with large characters stamped on their foreheads, and they were deeply engaged in administering to its wants, and fondling and caressing it with every mark of attention.

On one side of me was a beautiful female form, clothed in white with a glory round her head. I did not wonder at this sight, but my eyes were fixed on my troubles with the same feeling of angry and unbelieving gloom, which I had felt when awake. After some minutes had passed away, the female figure approached me, and gently rebuking me for my behavior, she said, "Pray to God, to make you humble and open your eyes, and you will see who are the troublers of your peace." I obeyed her, and after I had knelt down and spent some time in earnest prayer, I stood up to see what would follow—immediately, before I had well risen from my knees, a tall man with a wand in his hand, whom I had not seen before, came forward, and laying the wand upon the animal, it was divided in a moment into its several parts at the magic touch, then raising his wand towards the persons attending upon the creature, with an air of authority, he disappeared. These men then severally came forward and took a portion of the frightful beast in their arms and walked away with it, and as the first stooped down to lift up his ugly burden, I saw upon his forehead, the name of Idleness; as the second came forward, I beheld the inscription Vanity; then followed Worldly mindedness and Extravagance; then was Imprudence; and next followed Inaccuracy:—I could not distinctly read the inscriptions that were graven on the foreheads of the two last, but I thought that Ingrat-

itude was one, and Impatience the other. I was surprised to find that in a few minutes, the whole of this frightful creature was removed, except only one portion; and no sooner had the men withdrawn with their burdens, than the female figure came forward and stood beside this last portion; then she called me to her, and as I approached nearer to her, I knew her to be Faith, though I had not at first recollected her. Through the greatest of my troubles, the burden that was left, still seemed larger than I could raise, but I found that in the society of my sweet companion, I could look upon it without despair.

We remained for some time together my mind gradually becoming more comforted; when suddenly the earth at my feet opened and swallowed up my burden, and in the stead of it, an olive tree laden with olives appeared in its place; and the olives were filled with fatness, and from amidst the olive tree, there flew a dove which rested in my bosom; then I awoke, and I understood the lesson which my dream was intended to teach me.

MAN FORMED BY NATURE FOR PEACE.

To all other animals, the Almighty has given appropriate weapons of offence. The inborn violence of the bull, is seconded by his pointed horn. The rage of the lion by claws. On the wild boar are fixed terrible tusks. The elephant, is furnished with a proboscis, which he wields with dexterous and fatal agility. Chanticleer crows defiance, conscious of his spur: but there is nothing in the frame of man adapted to fighting or violence. His countenance is mild and placid, expressing by external signs the benignity of his disposition. His eyes are full of affectionate expression. He alone has the power of laughing. His voice is bland, soothing and friendly. Tears, the symbol of clemency and compassion, are peculiar to him; and on him alone is bestowed reason and the use of speech.

WELL-BEGUN IS HALF DONE.

When we have once made a good beginning in any difficult undertaking, the principal and most disagreeable part of the labor is over.—For the beginning of every thing is always the most difficult; as we proceed, we acquire ease and expedition by habit, and the task lessens as we draw near to a conclusion. It is a common observation, that fortune favors the brave: for as they generally begin their undertakings with resolution, they prevent opposition, and bring their designs to a speedy conclusion.

Hypocrisy is a sort of homage that vice pays to virtue.

Hypocrites are a sort of creatures that God never made.

ADMONITIONS.

I never saw an oft-removed tree,
Nor yet an oft-removed family,
That throve so well as those that settled be.
He that by the plough would thrive,
Himself must either hold or drive,

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 26, 1829.

DOCTRINAL TRACTS.

We are glad to learn that a Society has been recently formed at Boston, whose object is to procure and circulate such Tracts and Books as are adapted to explain, prove and vindicate the peculiar and essential doctrines of the Gospel, and to discriminate between genuine and spurious religious affections and experience. Another Society of a similar character is talked of in New York. This method of disseminating truth has been too long neglected.—An attempt was made in this State some ten or twelve years ago. Three excellent numbers of a series of Doctrinal Tracts were issued in this city, when for want of proper concert or support, or as we have always thought from a misjudged policy, the plan was relinquished to establish and support the Christian Spectator. This although an excellent publication does not meet the necessity of the case. It may be a standard of Theology and perfection; yet those who need instruction most, will never read a work of that magnitude. Neither will our numerous religious publications of a more simplified character answer the purpose. For if they are orthodox, they will not be patronized by heretics. And if we publish the words of Him who spake as never man spake, as they are given to us in the Bible, such is the blindness of those who are led by the blind, that they will never read them.

THE "JOURNAL OF HEALTH."

We have received the first number of a periodical, bearing this title, issued, at Philadelphia, and conducted by an association of physicians. It is to appear on the second and fourth Wednesdays of every month in the octavo form, each number to contain 16 pages, at \$1 25 per annum in advance.

In this day of making many books, and of multiplying periodicals, we think an author is entitled to patronage for his ingenuity in having discovered something new. But the "Journal of Health" will find support from its intrinsic worth. It is no partizan or sectarian. It treats on subjects in which all are interested, and we have no doubt from the plan proposed, and the specimen we have seen, it will be a welcome visitor in every family.

"WHAT IS TRUTH?"

A Sermon on the essential Doctrines of the Gospel, by the Rev. J. H. Fairchild, Pastor of the Congregational Church in South Boston, has recently been published, and is for sale at Howe's Bookstore. We believe that a single sermon can hardly be found, in which all the Essential Doctrines of the Gospel are so clearly explained and illustrated. It is divided into several distinct heads and the reader will find much useful instruction on the following subjects, which are often misunderstood, and more frequently wilfully misrepresented by those who oppose them.—Unity of God—Trinity—Man's Original and Present Charac-

ter—Christ's Divinity—Christ's Humanity—Atonement—Salvation offered to all freely—Justification by Faith in Christ—Good Works the fruit and evidence of Faith—Necessity of Faith and Repentance—The Holy Spirit a Divine person—Regeneration—Perseverance—Future Punishment.

RELIGIOUS ANNIVERSARIES IN NEW-HAMPSHIRE.

The General Association of New-Hampshire, together with the Bible, Missionary, and Education Societies, held their respective Anniversaries at Newport, the first week in September. A spirit of harmony and holy zeal pervaded all their meetings, and many good resolutions were made to promote the benevolent objects of the day. The Bible Society voted to raise \$12,000 in two years, to aid the Parent Society in their great undertaking, and thirty persons, most of them ministers, came forward and entered their names as Life-members, at \$30 each. The General Association, as stated in a sermon, consists of 12 local Associations, comprising 140 churches, and 100 settled ministers. Although there had been but few revivals the past year, there had been 790 added to the Churches.

We make the following extracts from the Pastoral Address of the Association to the Churches in their connexion:

Christian Brethren,—The Providence of God has brought you into existence in an interesting period. You have been permitted to enrol your names among the professed disciples of Jesus. You have espoused the cause of God, and have pledged yourselves to be faithful in his service.

We trust that it is now the desire of your hearts to accomplish the great object for which you have been sent into the world—to glorify God by a life of extensive usefulness.

The object of living here, is to do the greatest possible amount of good on earth, and to prepare for heaven. Now what is the grand secret of usefulness? Is it not to have the feelings deeply interested in something that is good, and to engage with firmness and resolution in its accomplishment?

What generation of Christians, since the days of the Saviour, ever had such encouragements to labor for God, and such facilities for the work, as the present? There is now a movement in the moral world—a stirring of the waters by which great results may be anticipated. There is an advance of intellect—enquiry is excited—and enterprise is on the wing. The present is a favorable time for all who love Zion.

* * * * *

What disciple is there, who cannot do something for God, and the souls of men?

Brethren, awake, and endeavor to accomplish something worthy of your profession and final destiny. Rouse your energies and kindle up your zeal upon the altar of God; and act efficiently in relation to the great moral interests of this generation. Seek information as it respects the wants and condition of the world. Do not grope your way in the dark, in this age of light. Strive to be intelligent Christians. Let

your views be enlarged and elevated. Expand your benevolent feelings. Be friendly to every good object; and co-operate with those who are endeavoring to promote the Christian enterprises of this day.

It is a shame to have it said in the nineteenth century, that professors of religion are opposed to any object which is connected with the glory of God, and the present and future happiness of men. And yet it is said, that one great obstacle in the way of the Temperance movement is, opposition from members of churches.

Brethren, we sincerely believe that this cause is of God, and that it will prosper. We think it has already effected great good, and that it will yet effect much more. We entreat you not to oppose it, "lest haply ye be found even to fight against God. For if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

Whatever plans great and good men have devised for the benefit of mankind, and which are now going into successful operation, ought not to be condemned and denounced without great caution. The Christian enterprises of this age are sanctioned and patronized by the wisest and best of men. Who can oppose their progress and be innocent? Indeed, who can be indifferent to them, and be in the path of duty?

We do not simply entreat the members of our churches not to oppose the institutions of the age; we bespeak in their favor their friendly co-operation—their warmest zeal—their decided and constant support.

For the Religious Intelligencer.

TRACT CAUSE IN LOUISIANA AND MISSISSIPPI.

The following facts claim the serious consideration of all the friends of the Redeemer, and clearly show at once the obligation and the encouragement to redouble our efforts for the moral welfare of the West and South. They are communicated by the Rev. FRANKLIN Y. VAIL, and constitute a part of the report of his agency, in the states referred to, in behalf of the American Tract Society.

In commencing my agency in Louisiana and Mississippi, states less blessed, perhaps, with the privileges of the Gospel, than any other part of the Union, but little expectation was entertained of collecting funds for the Tract cause: our great work was to explore the field, to awaken interest on the subject of Tracts and of religion generally, and to promote, as far as possible, the gratuitous distribution of these publications among the destitute.

Some idea of the increasing importance and wants of these states, as a field for Missionary and Tract operations, will be obtained, when you contemplate the following facts: They embrace an extent of territory of 580 miles long, by 360 broad, a large portion of which is alluvial soil, of almost inexhaustible fertility. In 1810 the two states contained about 120,000 inhabitants; in 1820, 230,000; they now contain about 500,000, and the population is rapidly increasing.

It might seem invidious to state *statistically*, the number, or rather the *dearth* of preachers of the Gospel of every denomination, in these two states; but I assure you their number is *very small*; scarcely bearing the resemblance of an actual supply of the wants

of the people. It is no uncommon thing to find families who have not heard the Gospel for five, and even for ten years; while at the same time, actual investigation shows, that in large portions of these states, from one quarter to one third of the population are wholly destitute of the Bible.

In the city of New-Orleans, already containing 50,000 inhabitants, and one of the most important points of moral influence in our country, I am confident the whole number of members of all protestant churches, exclusive of the colored population, but little exceeds 100. The part of Louisiana which lies west of the Mississippi, a most fertile region, 200 miles long, and 100 broad, embracing ten counties, is in a very great degree destitute of all the means of Gospel grace; and ten or twelve counties in the interior of the state of Mississippi, are but little better supplied.

There are indeed, in various parts of these states, active Christians, who do honor to the cause of their Master, who mourn over the moral desolations around them, and who are ready to co-operate in every well-directed effort for the promotion of the interests of true religion; but it cannot be concealed that Infidelity, Universalism, and other destructive errors, extensively prevail; and that, as a consequence, duelling, gambling, horseracing, profaneness, intemperance, and sabbath-breaking often cause the Christian's heart to bleed, and in many places seem almost to have incorporated themselves with the fashionable and approved customs of Society.

I allude to the prevalence of these errors and vices in the states referred to, solely to show the great and imperious necessity of extending to them, without any delay, and in every practicable form, the blessed influences of the Gospel of Jesus Christ.

And I ask, do not these heart-affecting facts impose sacred and irresistible claims upon our young men, who have entered, or are about to enter the ministry, for their immediate service, and their holiest efforts? Many in these states are anxious to have the Gospel, its enlightened ministry and appropriate influences, introduced among them. Many would desire this, if for no other reason, because they are tired of the crime and suffering resulting from infidelity and irreligion. I have myself repeatedly received earnest solicitations to labor with them, and also to send them other preachers of the Gospel. These interesting appeals I have presented to several Missionary Societies, and the painful result is, that *not a single new laborer* is yet found to say, "Here am I, Lord, send me."

In view of all these facts, who can fail to see the immense importance of furnishing this whole country with Tract preachers, as *almost the only* means of salvation with which they can now be supplied? And it is a matter of gratitude to God, that he has succeeded this good work far beyond our expectations.

Successful Efforts for the Tract Cause.

It may not be improper to state, that before commencing my efforts in Louisiana and Mississippi, I visited Mobile, in the neighboring state of Alabama. That city contains from 8,000 to 10,000 inhabitants, with three small protestant churches, and but a handful of members in each. There being but few church members able to do any thing in the way of contributing funds, and the great mass of the people not being accustomed to objects of this kind, we were agreeably disappointed in establishing a state branch, and raising upwards of 400 dollars for the Depository; and by the assistance of some excellent female Missionaries, we succeeded in circulating Tracts generally throughout the city. A commodious room has been furnished gratuitously by the Rev. Mr. Warren, in the lower part of the Government-street church for a Depository for Bibles, Tracts, &c. which will greatly conduce to the prosperity of this branch.

through which it is hoped a large portion of the state may be supplied with Tracts.

At *New-Orleans*, notwithstanding much ignorance and prejudice in relation to the Tract cause, we succeeded in raising between 500 and 600 dollars, chiefly for establishing a permanent Depository for the supply of Auxiliaries in Louisiana and other adjacent parts.*

An Auxiliary was also formed in *Natchez*, and the liberal sum of 628 dollars was there subscribed, chiefly for a permanent Depository. At *Gibsonport*, 250 dollars were subscribed; at *Alexandria*, on the Red River, 270 dollars; at *Petit Gulf*, 180 dollars; at *Baton Rouge*, *St. Francisville*, *Natchitoches*, and *Coti* in Louisiana, and at *Washington* and *Clinton* in Mississippi, each 100 dollars, or upwards; at *Bethel*, 70 dollars, *Vicksburg*, 50 dollars, *Fayette*, 40 dollars; making the whole sum subscribed at the organization of 15 Auxiliaries, not far from 3,000 dollars. All these subscriptions are for Tracts, which are returned into that country at the cost prices.

I could relate many interesting facts respecting this field of labor, and the Societies now formed, did I not fear wearying your patience. Two or three must suffice as a specimen of the rest.

Agency on the Red River.

Forty miles from Texas, I found about 1000-English, French and Spanish inhabitants, but not a single protestant professor of religion. Receiving no encouragement from several English gentlemen, on whom I called, in reference to the promotion of the Tract cause among them, I repaired on board the steamboat to devise some plan of successful operation; still hoping against hope, that God had something for me to do even in this, as it then seemed, spiritual desert; nor was my hope and faith disappointed. While waiting for Divine guidance, God, in his kind providence, sent on board our boat a French Catholic; I introduced myself to him—gave him some French Tracts, and explained my object. He became deeply interested, took me to his house, and made it my home; appointed a public meeting; attended himself in connexion with a large audience; a society was formed—our catholic friend, a man of great influence, formerly a member of the senate of Louisiana, was made president, and 100 dollars was raised and immediately sent to New-Orleans for Tracts. The door is thus opened for these evangelical preachers to publish salvation in the English, French, and Spanish languages to thousands in this part of the state, and also to send them to the still more destitute regions of Texas, lying contiguous to Louisiana.

In passing down the Red River, I spent a Sabbath at *Alexandria*, 120 miles below Natchitoches. There being no Presbyterian, Episcopal, or Baptist church here, and very few brethren of the Methodist church, but little encouragement was gained from any quarter that much, if any thing, would be done for the Tract cause. We were, however, agreeably disappointed in having a large and very respectable audience on the Sabbath. After the claims of our Institution had been presented in a sermon, a highly respectable judge was invited to the chair, with a view to form a society. In compliance with this invitation, he advocated the cause with warmth and ability, and invited his fellow-citizens to co-operate with him in this truly patriotic work. A society was immediately organized, embracing almost every family in our assembly, with our honorable judge at its head, and between 200 and 300 dollars was subscribed on

*I cannot deny myself the mournful pleasure of here recording the name of a very decided friend and active coadjutor, which I found at New-Orleans, in Mr. BENJAMIN F. BABCOCK, a member of the Episcopal church, who died some weeks since on board ship, returning from that city to the north.

the spot. A plan was also adopted to send Tracts through the neighboring parts of the state, by the aid of our travelling Baptist and Methodist preachers.

Hospitality and Liberality of the People.

I should be ungrateful were I not to mention the peculiar hospitality and kindness of the people in all this portion of country, through which I have travelled hundreds of miles, both by land and in steamboats, without being allowed to incur any expense.

I will mention one or two other facts showing the liberality of the people, and their willingness to support religious objects when interested in them; and also showing the importance of extending information of the character of the Tract and other kindred Societies. On one occasion, having passed the night with a rich planter, who made no pretensions to religion, I was gratified by being presented, the next morning, with a donation of 20 dollars for the Tract, and 20 dollars for another religious object, which objects were the theme of conversation the evening previous.

At another time, when consulting with a gentleman about forming a Tract Society in his vicinity, he seemed to feel but little interest in the subject; said he knew but little about Tract Societies, and did not know that they had done much good. He attended a meeting the same day for the formation of a society, and having heard the subject fully presented, he gave 100 dollars, saying he did not know that the Tract cause was so important, and that he must throw a hundred or two dollars into its treasury annually.

Contribution of 100 Dollars on Board a Steamboat.

In passing up the Mississippi, a voyage of ten or twelve days length, we had between 300 and 400 passengers; Tracts were extensively distributed and read, and much interest seemed to be excited. At length the Sabbath arrived, and, as the Saviour had, in ancient times, taught the people in a ship, it was not judged unlawful, unauthorized, or inexpedient, though seldom sanctioned by modern usage on that river, to preach Christ to the multitudes in our steamboat on that day; and as two services were decided upon, it was hoped that the Tract cause might be profitably presented one part of the day. Providence smiled upon the effort: 100 dollars was cheerfully contributed to furnish the steamboats on the Mississippi with the bound sets of Tracts. Twenty or thirty steamboats, carrying from three to four hundred passengers each, and supplied with few if any religious books, will thus be furnished with one of the most valuable religious libraries of a similar size, in the English language; and may we not hope that God intends in this way, to send salvation to some of these perishing immortals? Why, my dear brother, should not every steamboat on our waters, with their thronging multitudes, be immediately furnished by their own collections, or otherwise, with this interesting means of salvation.

Gratuitous Distribution.

In those parts of these states where societies could not be formed, more than 100,000 pages of Tracts have been gratuitously distributed; and if our good friends in Boston, Connecticut, New-York, and elsewhere, who have contributed to send them, could have witnessed the eagerness with which they have been received and read; the expressions of gratitude they have drawn forth from those who are blessed with no Bibles—no churches—no ministers of the Gospel: they would bless and praise God that he gave them the ability and the disposition thus to send their destitute brethren the bread of life.

Appeal to the Friends of Religion.

I would now say, in conclusion, to all the friends

of this cause, if I could address them in behalf of that suffering people, whose spiritual wants, and woes, and cries for help still cause my heart to bleed; I would say to them in the language of Christian entreaty, *do not give up the work which you have so usefully commenced.* Leave not the souls you have now awakened to see their wants and their danger, to revert back to stupidity and perish in their sins. The interest now awakened will prepare the way for new efforts; and for this work an Agent is pressingly demanded, by whom new Societies must be organized, and those already formed, revived, and cherished, without which they will speedily die, unsustained as many of them are by ministerial influence.

There is also a most urgent demand for a faithful agent in New-Orleans, during eight months in the year, to attend to the general interests of the Bible, Tract, and Sunday School cause—to distribute Bibles and Tracts among the 50,000 inhabitants—among multitudes of seamen from different parts, and boatmen from every part of this great valley; and to gather the multitudes of children in Sabbath Schools. May God deliver his churches and ministers from the guilt of abandoning this most important and needy section of our land!

We beg the followers of the Lord Jesus Christ in our country, to read the above communication, and weigh its import, and pray over it, till the language of their inmost heart shall be, "Lord, what wilt thou have me to do," to supply these wastes of Zion?

In the Valley of the Mississippi are now nearly 5,000,000 of inhabitants, and as ministers cannot be raised up without a miracle, to supply their immediate wants, can we do less than to supply all who can read with TRACTS?

Only two obstacles now present themselves to this work: the want of Agents, and the want of *pecuniary means*. The former we believe God will provide; and can it be in the hearts of Christians in these favored states, abounding in all the necessities and even luxuries of life, to withhold the funds requisite for sending Tracts to our destitute brethren at the South and West?

But at the last meeting of the Executive Committee of the American Society, one member had just become personally responsible for 1,247 dollars, for printing, because *the Society's treasury was empty*; and an additional sum of 442 dollars, was then due, which could be paid only by appealing again to the personal funds of individuals who are laboring continually for the Society, without the slightest pecuniary compensation.

We feel, that, if the real necessity of additional funds for extending the cause of Tracts in our country, were but known and felt, every Auxiliary would wish annually to contribute a donation to the Parent Society; that many laymen and ladies would gladly contribute 20 dollars, and become life members, or 50 dollars and thus become life directors; that many whose means do not allow them to contribute so much, would unite with others and constitute their pastors Life Directors or members; and that every friend of Christ, rich or poor, would wish to contribute at least his mite, so that this good work may go on.

May God incline his children to weigh this subject, and do what He, in the great day of account, will approve and graciously accept.

Donations and communications for the American Tract Society should be addressed to Mr. William A. Hallock, Corresponding Secretary, No 144 Nassau-street, New-York.

Twelve Hundred Sabbath Breakers!—The Albany Argus says, there were rising of twelve hundred persons arrived in that city, "on Sunday, passengers in steam boats and stages."

So many for a single Sabbath. This is at the rate of more than 60,000 a year, without counting boatmen, cartmen, drivers, tavern keepers, &c., a multitude almost without number.—What a census of Sabbath breakers would the whole nation furnish at such a rate!—*West. Rec.*

TEMPERANCE SOCIETY, NEW-HAVEN COUNTY.

Some incipient steps have been taken in this city, to call a Convention for the purpose of organizing a County Temperance Society, of which our readers will have notice when the plan is matured. In the mean time, we are happy to state that the friends of Temperance in the Eastern District of this county have gone before us.

From a communication in the Conn. Observer we learn that the second monthly meeting of the Temperance Society of the Eastern District was holden in Guilford, August 25th, 1829.—The meeting for business commenced at 11 o'clock, A. M., and was opened with prayer by the Rev. Mr. Dutton. From the reports of the Delegates, it appeared that only five associations auxiliary to the Society had been organized, viz: in Guilford, Branford, Durham, Madison, and North Guilford. These associations contain about 450 members. At the first meeting of the Society there were reported from these associations only 204—showing an increase of 246 since the last meeting. In the other towns within our limits, there are many friends of Temperance and of Temperance Societies. But for particular reasons, they have heretofore considered it inexpedient to form associations. It is believed, however, that in most, if not all of them, they are about ready to take up the subject: and we shall be much disappointed if a flourishing Temperance Association is not soon in successful operation in every town and school society within our limits.

The public exercises of the meeting commenced at 2 o'clock, P. M. The audience was large and attentive. The reports of the Delegates were interesting. The experience of one of them we regard as important, and may be useful to those advanced in life. This Gentleman is a farmer, about 70 years of age, has always been in the habit of using spirits until lately, and having for a few years past fairly tried the experiment of entire abstinence, is very confident, that to drink ardent spirits is worse than useless, even to persons in the decline of life.

The meeting was addressed in a very spirited and appropriate manner, by the Rev. Mr. Marsh, of Hadam, Rev. Mr. King, of North Killingworth, Dr. Joseph Foot, of North Haven, and Clark Nott, Esq. of Saybrook. The observations of Mr. Marsh were applicable principally to the business of retailing; and such was the effect that one of the principal retailers in Guilford removed all his spirits from his store, to his dwelling-house, which is a considerable distance, on the next day after the meeting; resolved no longer to keep a grog shop, or (in the language of Mr. Marsh) a slaughter house. It is presumed, however, that if any man among his customers, known to be temperate, should want a gallon of spir-

its, he will let him have it, so long as the small stock he has on hand shall last.

The observations of Mr. King were directed chiefly to professors of religion. One of this description in the audience was so much affected with his remarks as to go a considerable distance to the Secretary's house, on the evening after the meeting, on purpose to become a member of the Society, being unwilling to postpone another day that which appeared so plain a duty.

On the whole, the cause of Temperance is manifestly advancing in this region, as well as through the land, though not so rapidly as in many parts of it; and we feel confident that it will still advance. We think a moral power is already engaged for its support, which is unconquerable; and that it will finally triumph, and be the means of the salvation of our country, is the belief, and shall be the prayer of,

THE FRIENDS OF ABSTINENCE.

Guilford, Sept. 7, 1829.

Revivals of Religion.

From the (Richmond, Va.) Visitor and Telegraph

A GENUINE REVIVAL OF RELIGION.

You sometime ago, gave an account of the Revival of Religion with which the people of Prince Edward were favored last year. The prudence and good judgment with which this religious excitement was conducted, caused me to augur well concerning it from the beginning. But, (as Mr. Nettleton is accustomed to say in particular cases of conviction,) "We can't tell how it will turn out." I have therefore waited a whole year, to see what would be the fruits of a revival, thus conducted. And I think it worthwhile to state the results of my observation.

1. It is evident that the people round about give good attendance at church, are attentive and serious under preaching, and pay respect to the Sabbath. In other cases after what is called a revival, I have seen a very different issue. The matter has been so pressed and urged, that the people were either deeply interested, or disgusted; and they who did not profess conversion, were thrown off to a *returnless* distance from the kingdom of heaven. Often, too, a state of hostility is produced between those *within* and those *without* the church, which greatly interrupts the harmony of social intercourse. But none of these things have happened here. On the contrary, as far as I can see, the people at large are in a better state for a revival at present, than before the former began—And, if the same means could be again employed, according to all human probability, there would be a more powerful work of grace than ever.

2. They who made a profession of religion during the revival, *hold out well*. By this I mean, not only that they have not apostatized, but that they appear to be active growing Christians. Here again, is a result different from that which turns out in many other cases. When vehement feelings are excited, by efforts addressed to the imagination and the senses; and a profession of religion is made amidst this turmoil of the passions, the subsiding of excitement

produces a dropping off from the church, like that of the leaves of the forest after the first autumnal frost. And, if any, in these circumstances have been really converted, they become cold and hard; lose religious comfort and zeal; and finally have to pass through a sort of fiery trial, before they come out 'approved and clear.' In our revival, the effect was produced by a clear, calm, yet earnest statement of the truth. Does not this fact account for these differences?

3. The effect of the revival on the members of the church generally, is an *increase of holiness*. This appears from a number of particulars, some of which, I will here state.

A. Christians manifest more of a spirit of prayer, than they did before this visitation of mercy.

B. They read the Bible more constantly, and I think, with a greater desire to understand it, and reduce it to practice, than formerly.

C. There is more harmony, more peace, more love; social intercourse is more pleasant and profitable; and the whole community appears to be more happy than before the revival.

D. A higher tone of moral feeling pervades the community. It may be seen in the increased order and quiet of public places, such as taverns and the courthouse. One may be all day at court, and hear no profanity, witness no drunkenness. No temperance society has been formed in the vicinity; yet there has been a surprising diminution in the consumption of ardent spirits; and several of our most respectable merchants have ceased to keep it for sale.

E. "Last, though not least," there has been a decided growth in the spirit of benevolent enterprise. I could mention a number of cases, under this particular head; but let one go for all. You have already recorded it—the resolution of the Bible Society of Prince Edward to raise \$2000 in two years, towards supplying every family in the nation. The weight of this evidence cannot be appreciated, without a detail of circumstances. The white population of this county does not exceed 5000. A large proportion of the land is poor, and the people have been under heavy pecuniary pressure for several years. The religious denominations in the county, are Presbyterians, Baptists, and Methodists. The last named brethren, it is known, have separated themselves from the American Bible Society, and have determined to have a Bible Society exclusively Methodist. However I may regret this determination, I do not mention it here for the purpose of censure, but merely to give the facts of the case. Our Baptist brethren in this region have never yet co-operated with the Presbyterians, in any general object of Christian benevolence; and I have no means of judging how they are affected towards this particular enterprise. I do not know the exact number of communicants belonging to the Presbyterian Churches in the county; nor how many others are attached to that form of worship. I should conjecture however, that the former do not amount to 450; of the numbers of the latter, I hazard no conjecture at all. Now in this county there has lately been a subscription for the Union Theological Seminary, at present in the course of payment, amounting to \$8000. There are also contributions made by

the people to the Missionary Society; the Tract Society; the Education Society; and in general to the benevolent enterprises of the day—I do not know to what amount; but on a scale of commendable liberality. But besides all this; vigorous efforts are now being made to increase the funds of Hampden Sydney College—(which by the way is not a sectarian institution)—and several thousand dollars have been subscribed for this object. The resolution, then, to raise \$2000 in two years, for the American Bible Society, in their circumstances, is proof of as high a spirit of religious enterprise, as I have seen recorded.

These facts are not stated for the purpose of flattering the vanity of the people of Prince Edward. I believe they could do much more than they have done. But I wish to show what is the proper effect of a genuine revival of religion.

I wish for room to make two other very brief statements.

1. The resolution lately adopted by the Bible Society of this county, was not carried by clerical influence. A lawyer presided at the meeting; and lawyers (all very intelligent men) were the principal speakers.

2. The people of Prince Edward, who perform these works of Christian charity, although their soil is comparatively poor, are as well off in the world, to say the least, as the people of any other county in the State—And in general intelligence, I believe that they are not reckoned behind others.

I who say this, do not claim to myself the least credit for any of these works of love. I only wish to prove, that they who are instrumental in producing genuine revivals of religion are great benefactors. I am therefore

AN IMPARTIAL OBSERVER.

The following remarks of the Christian Mirror, need not be confined in their application to the state of Maine, or to the vicinity of Boston, where the Unitarians are beginning to exult at the supposed downfall of the revival cause:—

"Never, since our remembrance, have we seen so much exultation among those who we fear are the enemies of the cross of Christ, as has been exhibited since the apparent suspension of divine influences over a greater part of the church in our land. Their language, almost literally is—"Aha! so would we have it!" "Where is now your God?" But, beloved in the Lord, let us summon to our aid the example of the church in ancient days, and be encouraged by strong confidence in God, which she expressed in hours of apparent desertion, and which the event proved not to be misplaced:—"Rejoice not against me, O mine enemy! When I fall, I shall arise; when I set in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me. Then shall he bring me to the light, and I shall behold his righteousness. Then shall she that was my enemy shall see it, and shame shall cover the face of her, that said unto me—Where is my God?"

Lexington, Va.—The Lexington Va. Bible Society, at their annual meeting on the 23d ult.

resolved if possible to raise One Thousand Dollars for the Bible cause in the course of two years. About \$300 was immediately subscribed.

TRACTS BLESSED.

Selected from the 15th Report of the American Tract Society.

"A gentleman," says a correspondent in N. H., "sent to a farmer, whose farm and character were both suffering by his free use of rum, the Tract entitled '*The Well Conducted Farm.*'" The farmer looked at the title only, and indignantly addressed the gentleman, on their first meeting, with the interrogation, whether he intended to accuse him of bad management?—The gentleman replied in the negative, and gave him the assurance that he only wished to make him acquainted with a system of management preferable to any practised in town. The farmer read the Tract, and after one year, told the gentleman that he had approved and adopted the system recommended, and with many thanks to his friend, acknowledged that he found it much to the advantage of his farm and family, and would for the future manage his concerns without rum."

"In M——, a notorious swearer, after hearing a sermon on the evils of profaneness, resolved to rid himself of the habit. But after a few weeks, relapsed, and uttered oaths more frequently, and more horrid than ever. At this time, the '*Swearer's Prayer*' was put into his hands. He read it. The next morning, he called his family together, acknowledged to them the vileness and guilt of his practice, and promised to them that he would not ruin himself, and entail infamy upon them, by continuing a habit so debasing. Almost a year has since passed and he has not been known to profane the name of the Lord."

"A physician in — Mass., when visiting a family where the father and husband was an intemperate man, secretly left '*The Rewards of Drunkenness.*' Some days after, it was discovered by the man, he read it, and has thoroughly reformed."

"*Thou makest the dumb to speak.*" "A pious deaf and dumb girl had a card sent to her to attend a ball. She took no notice of it until after the assembly. When she enclosed the Tract '*A Time to Dance,*' and sent it to the person who in sport gave her the invitation. He has not attended a ball since."

"During the revival in H——, the last winter, a woman, who lived in a very retired part of the town, was awakened to a sense of her guilt and danger in being an enemy to God.

After remaining several weeks in this state of mind, she, providentially found '*The Young Cottager;*' the perusal of which was blessed to her peace. She felt the burden of sin removed, and soon was led to rejoice in the hope that she had become reconciled to God. In seeing her anxiety and joy, her husband was led to see the vileness of his own heart, and was soon after permitted to rejoice in the same blessed hope. The family altar was erected, from which, we have reason to believe, daily ascends grateful incense to the God of heaven. —*Boston Recorder.*

Poetry.

For the Religious Intelligencer

LOOKING TO HEAVEN.

Who are the blest?—They dwell not here
Amid this shadowy land,
They've risen to yon celestial sphere,
You bright and changeless band.

The unfading gardens of the soul
'Tis their delight to dress,
While from the Eternal Fountain roll
Full tides of happiness.

On them no baleful sun shall cast
A fervid, fatal ray—
No tempest rise with wrecking blast
To sweep their hopes away.

No rose with piercing thorn shall wound
No bitter streamlet flow,
No serpent twin'd 'mid flowers be found
To dart the sting of woe.

How came they to that glorious place?
Rise! when the dawn is dim,
And kneel before your Maker's face
And humbly ask of Him.

Go!—seek the grace of Him who died
On Calvary's purple breast
Thy weak and wavering steps to guide
Up to that realm of rest. L. H. S.

Hartford, July, 1829.

BETHEL MEETINGS.

The seamen's congregation in New-York, (says the Sailor's Magazine,) has, during the last three months, been prosperous and encouraging. It has been as large, perhaps, as at any time during the warm season of the year; generally very attentive; and on some occasions deeply interesting. Seamen listen to the gospel as though they had a deep personal interest at stake, and were attending to a message of mercy sent to them from the throne of heaven.

Some instances of anxiety are recorded from which we select the following:

"I have wanted to see you for some time, but had not courage to call. I came to your door yesterday, but my heart failed me, and I went away. I am an old man, nearly seventy, and my sun of life is fast setting in the west. I was brought up to the sea almost from a child. I have both commanded and owned a fine ship, and have sailed from the port of London and of New-York. From the time of the celebrated Mr. Murray, of Boston, I have attended the preaching of the Universalists, and believed their doctrine. I have read the bible through frequently, and the time has been, when I think I could have repeated the most of it by heart. But of late I have been greatly disturbed in mind. *I am afraid I am not right*." This last sentence he spoke with marked deliberation, and with peculiar emphasis, and then paused a moment; his countenance at the same time expressing all the

deep anxiety of one whose long-nourished hope of salvation was deserting him, and who was left in all the agony of uncertainty. He then repeated again, "*I am afraid I am not right*;" and then casting a look of such anxiety on the minister, as though the very next sentence he should hear was to fix his destiny for ever. "No! my friend," said the minister, "*you are not right*." This seemed to complete his misery. He could no longer control his feelings; and bursting into tears, he said, "O my God! what shall I do? I cannot sleep, or take any comfort. There is a load at my heart like the weight of a millstone. I called to see Mr. —, (naming a universalist minister,) but he could give me no satisfaction. I even went to hear the female orator (meaning Miss Wright,) but was so disgusted with her doctrine, that I could not stay; and I left the audience long before she was done. The more I hear of these doctrines, the more dangerous they appear. Here I am, a poor, miserable, ruined sinner before God. What shall I do? What will become of me?" Here he paused, clasped his hands together in great agitation, and the tears ran down upon his aged breast. After some further conversation he retired. The next evening he attended the Bethel meeting on board of a ship, and has regularly attended the seamen's meetings ever since. He now professes to have obtained some comfort of mind, and tremblingly indulges a feeble hope in Christ. Time will show whether the work is genuine or not.

Hope will be your best antidote against all misfortune; and God's omnipotence an excellent mean to fix your souls.

A good conscience seats the mind on a rich throne of lasting quiet, but horror waits upon a guilty soul.

A CARD.

Rev. David L. Ogden of Southington, presents his thanks to those ladies of his congregation, who by a contribution of twenty-three dollars, have constituted him a life member of the American Tract Society; and to those gentlemen who by appropriating fifty dollars of their annual contribution, have made him an honorary member of the A. B. C. F. M. While he is happy to accept these as tributes of affection and respect to him, he is still more happy to see the disposition which they manifest towards the benevolent operations of the Christian community.

The annual meeting of the Female Auxiliary Bible Society of New-Haven and its vicinity, will be held at the house of Mr. Timothy Dwight, on Wednesday, September 30th, at 3 o'clock P. M.

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 23, 1829.

A. C. Peet; Rev. Elias W. Crane; Adna Whiting; O. B. Dibble; G. H. Mc'Carter; Lucius W. Leffingwell; Arnold H. Hayden; Dea. J. W. Estey.

TERMS.—\$2, in advance; \$2 50, if not paid in three months—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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